

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA
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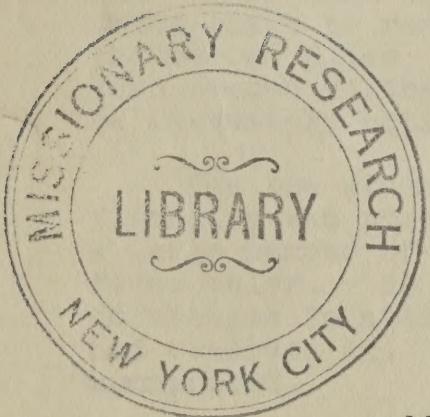
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REPORT OF THE CONFERENCE ON
MOTIVES AND METHODS IN MISSIONARY EDUCATION TODAY

Held under the auspices of the
Missionary education Movement
of the United States and Canada

Pocono Manor, Pennsylvania

October 4-6, 1927



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MOTIVES AND METHODS IN MISSIONARY EDUCATION TODAY

The purpose and plan of the Conference

The Missionary Education Movement held during 1927 two educational conferences. The first, on April 21st, met in New York City to discuss objectives in missionary education. About fifty delegates were present. Very specific lists of objectives were formulated for each of five age groups, to serve as a basis for further criticism and experimentation. (These lists may be obtained from the Movement.)

The second conference met at Pocono Manor, Pennsylvania, October 4th to 6th, with a total of 80 delegates, to consider the most effective motives and methods of missionary education. This subject was chosen with two special problems in mind. In the first place, it was realized that some of the motives for missionary work which were once most influential have in many sections lost their hold to a greater or less extent. Enough change has taken place to render desirable some study of the question. In the second place, the objectives drafted at the previous conference needed further discussion. In order to be achieved they must be adequately motivated and approached by appropriate methods.

For the study of the first problem a rather extensive questionnaire was prepared and distributed through the secretaries of a large number of boards. A summary of the responses will be found below. In addition, several persons were asked to comment on changes in attitude towards the missionary enterprise as they had observed it. The main conclusions of these speakers are also summarized.

Most of the time of the conference was spent on the second problem. The delegates divided into five sections for study of the several age groups. The leaders of each section reported to the whole gathering and conducted a discussion of the major problems in the missionary education of each grade. These reports are distinctly tentative, but will probably be suggestive to missionary workers, and are therefore reproduced here as presented to the conference.

It is felt that the chief significance of these two conferences lies in the future. The discussions of such groups of missionary workers as met on both occasions are sure to be stimulating, but are likely to raise more questions than they answer. Just in proportion to their novelty do they require further experimentation. It is planned to draft specifications for a number of the most needed projects in missionary education for each of the different age groups, and to secure the cooperation of workers in different parts of the country in trying them out. The Missionary Education Movement hopes to collect and make available the results of such experiments as seem to warrant publication.

Summary of responses to the questionnaire

At the opening session a report was presented of the responses to the questionnaire mentioned above. This report would be more striking if the entire questionnaire were at hand, but it does not seem practicable to reproduce so lengthy a document. One hundred and ten correspondents answered all or part of the questionnaire, 62 women and 45 men (a very few papers were unsigned). These were distributed over 18 denominations. Difference of nomenclature makes exact classification of official connections difficult, but in general it may be said that 35 were board secretaries, a few being district officers; 9 more were secretaries of other religious organizations; 9 were heads of women's missionary organizations, national or local; and 8 more were members of mission boards; 12 were ministers or ministers' wives; 15 held positions in local churches; only 2 of all the correspondents reported no official connection whatever; there were 2 college professors, 2 missionaries, and the rest scattering. It is to be noted that practically all our replies are from those friendly to the missionary enterprise, about half of them having official connection with it. Our returns give us almost no clue to the opinions of university students influenced by modern tendencies of thought, non-missionary intelligentsia, business men, and the rank and file in the pews. Allowance for this must be made in estimating the replies. The most distinctive group that reported consisted of about 20 delegates to a training conference in Tennessee. The majority of these had not had a college education.

In the following summary of the returns from the questionnaire, the figures preceding each statement indicate its serial number in the original list and the figures in parenthesis following it, the number of times it was marked.

I. MOTIVES OF THE MISSIONARY ENTERPRISE

Of 29 possible motives for the missionary enterprise, the following were most frequently marked A, indicating those which appealed most strongly to the correspondents:

5. Desire to fulfil Christ's mission to the world. (71)
21. Desire to spread the kingdom of God. (66)
2. His desire that all men shall be brought to a knowledge of the truth. (60)
3. Obedience to the command of Christ. (58)
6. Constraint of the love of Christ for all mankind. (54)

B signified important but less so than A. If 'A' and 'B's are added, there would be included in the first five number 20 - desire to share our best blessings, temporal, intellectual and spiritual, was included in the first five.

Those least frequently marked A were:

14. A particular interest in some nation or class. (4)
9. Pity for the future state of the heathen. (5)
25. The benefit resulting from the reaction of missionary effort on the home church. (6)

X signified that the correspondent thought the motive was growing stronger in its appeal today. The first 5 so marked were:

23. Desire to promote good will between nations and races. (53)
15. Desire to help solve world problems. (51)
24. Desire to counteract evil influences of western civilization. (42)
16. Desire for the broadest human fellowship. (41)
13. Desire to develop the best possibilities of those for whom we work. (30)

It is striking that none of these are among the first 5 which the correspondents consider most important. Those least frequently marked X were:

9. Pity for the future state of the heathen. (1)
7. Desire to hasten the second coming of Christ. (2)
8. Desire to extend the church. (2)

O signified that the motives seemed for reasons good or bad to be losing in appeal. The 5 most frequently marked thus were:

9. Pity for the future state of the heathen. (41)
8. Desire to extend the church. (30)
7. Desire to hasten the second coming of Christ. (26)
1. The greater glory of God. (22)
10. Pity for their present life without Christ. (21)

Those least frequently marked O were:

15. Desire to help solve world problems. (Not marked by any.)
20. Desire to share our best blessings, temporal, intellectual and spiritual. (1)
22. Desire to do the work that is most needed. (1)
23. Desire to promote good will between nations and races. (1)
24. Desire to counteract evil influences of western civilization. (1)

Correspondents were asked to strike out any motives considered as positively objectionable. The 5 most frequently thus marked were:

7. Desire to hasten the second coming of Christ. (38)
9. Pity for the future state of the heathen. (31)
8. Desire to extend the church. (12)
14. A particular interest in some nation or class. (11)
25. The benefit resulting from the reaction of missionary effort on the home church. (8)

Only the following offended the sensibilities of no one:

5. Desire to fulfil Christ's mission to the world.
16. Desire for the broadest human fellowship.
17. Desire to make one's life count for most.
21. Desire to spread the kingdom of God.
23. Desire to promote good will between nations and races.

II. OBJECTIVES OF THE MISSIONARY ENTERPRISE

There were 24 possible objectives of the missionary enterprise presented. It was realized that these would overlap the motives to a certain extent, but it was considered worth while to check up on general trends in this way. The objectives most frequently marked A were:

10. The training of Christian leadership. (77)
13. The promotion of universal brotherhood. (68)
5. The sharing of our own experience of personal communion with Christ. (64)
15. The Christianization of all aspects of national life. (59)
16. Helping other peoples to make their own interpretation of Christ. (59)

Those least frequently marked A were:

8. The extension of the beliefs for which our denomination stands. (5)
7. The overthrow of false religions which cannot save and which blind men to the truth. (16)
1. The evangelization of the world in this generation. (19)

If the votes of the Tennessee conference had been eliminated, the last three mentioned would have received 2, 11, and 15 A's respectively.

The objectives most frequently struck out as positively undesirable were:

8. The extension of the beliefs for which our denomination stands. (44)
7. The overthrow of false religions which cannot save and which blind men to the truth. (19)
2. The salvation of souls from eternal death through faith in Christ. (16)
1. The evangelization of the world in this generation. (11)
19. The bringing out of the best and repressing the worst in non-Christian religions. (9)

The objectives most frequently left without any mark, each left blank 45 times, were:

1. The evangelization of the world in this generation.
24. The discovery of new tasks for organized Christianity which have hitherto been neglected.

III. POSSIBLE REASONS WHY CHANGES ARE TAKING PLACE IN MISSIONARY MOTIVES AND METHODS

The questionnaire contained 53 possible reasons for such changes. The returns seem to indicate that both the statements and the system of marking could have been improved.

The 5 most frequently marked A, signifying true and especially symptomatic of present tendencies, were:

16. The cultivation of spiritual life has been neglected. (45)
23. The older, sharply drawn line between the saved and the lost no longer stimulates many even of those who still hold it in theory. (35)
2. Creature comforts, once considered luxuries, have now become for many indispensable. Those who have become dependent upon such indulgences feel rebuked and therefore repelled by the ideals of sacrifice for which missionary work stands. (33)
1. Following the extreme emotional tension of the Great War, there has been a reaction in which appeals for effort and sacrifice have less influence. (32)
10. The multitude of financial drives of every description has lessened enthusiasm for anything that seems like drive promotion. (30)

Those least frequently marked A were:

31. The intellectual, social and spiritual quality of those who enter the ministry is declining. (3)
 41. Some are repelled by what they consider the too paternalistic attitude of missionaries in general. (6)
 14. The personality of many missionary promoters fails to attract. (7)
- This last received many C's, indicating that it was true, but not more so than formerly.

Since B's and C's also indicated that statements were true in the opinion of correspondents, it is possible to combine them. The first 5 then were:

16. The cultivation of spiritual life has been neglected. (73)
23. The older, sharply drawn line between the saved and the lost no longer stimulates many even of those who still hold it in theory. (69)
10. The multitude of financial drives of every description has lessened enthusiasm for anything that seems like drive promotion. (66)
3. The multiplication of agreeable ways of spending the time makes more serious occupations less congenial. (65)
15. Machinery of promotion has been over-emphasized and spiritual motives not sufficiently so. (61)
40. The average church member has no such sense of proprietorship in missionary boards as alumni have in institutions they have attended, or citizens in municipal projects. (61)

Those marked less frequently were:

31. The intellectual, social and spiritual quality of those who enter the ministry is declining. (13)
43. Some have their confidence in efficiency shaken by the transfer of administration on the field to native control. (19)
35. Numerous civic responsibilities during the war got many out of regularity in attendance at church meetings which has never been resumed. (14)

E signified that in the judgment of the correspondent the statement was altogether false. Those most frequently marked thus were:

31. The intellectual, social and spiritual quality of those who enter the ministry is declining. (42)
43. Some have their confidence in efficiency shaken by the transfer of administration on the field to native control. (23)
44. There is a suspicion that reports from the field are one-sided or prejudiced. (18)
34. On the part of many pastors an unwillingness to face the question of volunteering for missionary service makes it difficult to promote the enterprise with enthusiasm. (17)
45. The sentimentality of some missionary appeals has led to the suspicion that most of them are sob stuff. (16)

The statements least frequently marked E were:

15. Machinery of promotion has been over-emphasized and spiritual motives not sufficiently so. (Not marked by any.)
10. The multitude of financial drives of every description has lessened enthusiasm for anything that seems like drive promotion. (1)
51. The smug satisfaction which used to compare the best in Christendom with the worst in non-Christian countries has provoked a strong reaction which tends to criticize western civilization and see only the best side of non-Christian. (2)
16. The cultivation of spiritual life has been neglected. (2)

IV. WHAT ARE YOU MOST INTERESTED TO LEARN ABOUT THE MISSIONARY ENTERPRISE?

The fourth section of the questionnaire requested that correspondents in answering the above question mark with (1) the items they were most interested to learn about, and to strike out any items that seemed to them positively uninteresting. The 5 items most frequently marked with (1) were:

14. Fine types of native Christians, or of other races won to Christianity in this country. (77)
24. The social problems of the twentieth century as affecting missionary effort at home and abroad. (72)
16. Building up the native church on the foreign field. (67)
22. Current history as affecting missionary effort. (67)
25. Political developments and problems of internationalism. (62)

Those least frequently marked with (1) were:

4. Horrors of heathenism. (3)
5. The vast extent of need. (7)
12. Evidences of the weakening of other religions. (19)
20. The past history of other races in this country. (19)

Those most frequently struck out were:

4. Horrors of heathenism. (37)
15. Arguments of non-Christians. (27)
12. Evidences of the weakening of other religions. (17)
30. Scientific estimate of the actual efficiency of the missionary enterprise. (17)
31. Weak spots in the present organization at home. (11)

Only the following did not seem positively uninteresting to any correspondents:

8. Anecdotes of medical work.
9. Anecdotes of educational work.
13. Sacrifice and heroism of converts.
14. Fine types of native Christians, or of other races won to Christianity in this country.
17. Building up Christian communities in this country.
33. Changes taking place in the non-Christian world and among backward communities in this country.

In closing this summary it may be said that correspondents very frequently indicated their special approval of certain statements. It is interesting that a number of individuals selected those statements that were most frequently struck out by the whole body. In some cases this may have been due to a different interpretation of the statement in question, but in others it probably signifies that some of our constituency are still giving first place to motives and opinions that in the minds of the main body of progressive promoters of the missionary enterprise are discredited. It should be strongly emphasized that the returns quoted above come in general from the best friends the enterprise has today. If we had received, as we had hoped, replies representing the attitudes of those who were indifferent or critical, it is very probable that the complexion of results would be materially altered. It may be that the whole questionnaire will be revised and exposed to a considerably wider range.

The general sessions

Some of the matters to which attention was called in the introductory addresses were as follows:

- (1) Among the influences that are affecting theological thought today is the experimental method of verification which is undermining confidence in authority in general and has also had

disintegrating effect on many ideals and standards of value. The demonstrated importance of accurate tracing of causal connections leads many to discount whatever does not easily lend itself to this method. Hope is directed, not to God, but to the understanding of nature. New circumstances and thrills are being placed within the reach of multitudes whose lives were formerly monotonous and prosaic, with the result of an increasing acceptance of a pleasure philosophy of life. It is realized that the so-called heathen are not so black as they were painted, and that we are not so white.

(2) In colleges there is good response to the ideas of world fellowship, international relations, efforts to understand one another, but little for foreign missions. Certain terms used in connection with missions are not understood and others are repellent. There is a feeling that some features of missionary work have ceased to function. Foreign students, some of whom feel very bitterly, have given a different picture of missionary enterprise. Some students react against the military metaphors which missionary supporters have used. (The full text of this address is reprinted in the "Federal Council Bulletin" for December 1927 - "What College Students Think of Missions" by Charles H. Corbett.)

(3) High pressure methods of missionary appeal to the home church have left unfortunate reactions against organized campaigns and missionary enthusiasm in general. Only a small percentage of the church is being reached with educational methods. Such methods should be brought to bear on new organizations that are arising. Attention was called to a large group of missionary societies of a strongly evangelistic type without organized church support, but with special conferences of their own; also, on the other hand, the challenges from the various standards of every feature of the missionary enterprise. It was urged that the task of Christianity in the world today be considered as one especially of education rather than proclamation.

It is hoped that these very scanty excerpts will not be misunderstood through removal from their original context.

After two short general sessions the Conference separated, as noted above, into five sections for study of the problems of the various age groups. The reports of these sections are attached herewith.

By action of the whole Conference the Educational Committee of the Missionary Education Movement was asked to arrange for the continued study and experimentation suggested by the graded sections. Members of the Conference and those receiving this report are asked to cooperate in this effort to establish missionary education upon a sounder basis. Reports of projects and experiments will be gratefully received and correspondence regarding objectives, motives, methods, and materials is invited. Communications should be addressed to the Educational Secretary, Missionary Education Movement, 150 Fifth Avenue, New York City.

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MOTIVES AND METHODS IN MISSIONARY EDUCATION FOR MEN

Report from the Men's Group of the
Pocono Conference of the
Missionary Education Movement
October 4-6, 1927

Leader: Rev. John M. Moore

Secretary: Rev. John Bailey Kelly

The group began with a discussion of the field that needs to be covered, and the types of men who need to be reached. It was agreed that we must keep in mind men of all sorts, with varying degrees of education and outlook. Some of these men are intellectually alert with a background of wide reading and general knowledge of world affairs. Some live within a very restricted area of thought. It was the general opinion that missionary interest was not wide spread among them and that mission study was not an especially effective avenue through which to try and reach the great bulk of the constituency. Owing to the varying degrees of interests and wide differences in age it was recognized that the theological background of these men would vary considerably. It was felt that no single method could meet all situations.

Some of the factors which need to be considered in any discussion of missionary education for men were listed as follows:

(1) There is a new attitude of world-mindedness abroad today. The business man realizes, perhaps better than others, that the world has become one neighborhood. Communication and transportation have served not only to weave the economic destiny of mankind into a single web but also to bring a body of information and knowledge about far corners of the earth within the reach of the average man. Whether this intimate contact with the larger world is proving to be an asset or a liability was not discussed, though there were indications that there might be a difference of opinion on this subject. On the one hand world vision ought to be an additional incentive to missionary education; on the other suspicion, misunderstanding and prejudice have frequently resulted from interracial and international contacts. This discussion led to the consideration of a closely related factor, viz.

(2) The growing spirit of nationalism in the United States. There seemed to be a consensus of opinion that a narrow and bigoted attitude was becoming increasingly prevalent, with the result that in many quarters there is a growing prejudice against missionary work.

(3) Theological uncertainty, including not only the recent outbreak of controversy which has in some quarters undermined confidence in missionaries and mission boards but a general unsettling of religious conviction and the substitution in its place of an atmosphere of doubt and questioning. In the judgment of the group this has had a very direct bearing upon the support of the missionary enterprise.

(4) Sensitiveness to anything which might disturb the economic status quo. There is a good deal of stand-pat-ism among the men of our churches. They are timid concerning anything which might imply change in the economic and social order. Missionary effort invades both these fields. The present world situations and the conditions existing in China are a case in point. The investigation of racial and industrial conditions, and the statements of missionaries in our own and other lands concerning conditions as they have found them in connection with their work have inflamed these fears and misgivings on the part of the conservative type of man.

5. Skepticism as to the practicality of Christ's ideals. There seems to be a genuine doubt in the minds of many men as to whether the Sermon on the Mount will work. They are suspicious of Christ's teaching as to brotherhood and equality. They seem to feel that the standards of the New Testament are a beautiful ideal but quite beyond the reach of the present age.

6. Ignorance of the whole field of Christian and missionary activity. It was frankly recognized by the group that the great majority of men in our churches have no intelligent appreciation of what the church really stands for or what it is trying to do in the community, in the nation and in the world. This prevailing ignorance combined with an equally general indifference is perhaps the greatest handicap which we have to surmount.

After summarizing the various factors which must be considered, the group took up the findings of the similar conference on work for men held last April at Wallace Lodge and reviewed the objectives stated by that conference. We were agreed that one of the major objectives is the knowledge of the universalism of the Christian religion. Concerning what we meant by this phrase there was much discussion. We finally came to the agreement that it means the gospel of Jesus for every life and all life, that no life comes to its highest possibility until it has the knowledge of God in Christ.

At this point one of the group raised the question how we were to reach the objectives of which we had been talking. He said in effect, "Your object is to get men to face the world as it is. There is so much objection to authority and to theological philosophy that you do well to begin at the other end by asking men what they want as a world order and how they expect to achieve it. In other words our major and first appeal must be to enlightened self-interest rather than to spiritual idealism." From this point of view another member of the group dissented. He felt that the appeal should rest primarily on the basis of the divine purpose with which each Christian ought to align himself. There was considerable discussion on this point which resulted in the adoption of the following objectives upon which we were all willing to agree.

(1) To bring men to understand the realities of the present world situation. This involves important elements in economics, international relations, race antagonisms, etc.

(2) To bring men to a purposeful attitude toward the creation of a better world.

(3) To bring men to a fresh appraisal of the Christian philosophy of life as the solution of human problems.

In further summarizing the various motives to which we might appeal in our work among men we set down the following.

(1) Enlightened self-interest with emphasis upon the word enlightened. By this we meant the creating of an intelligent conception of what is implied in a Christian social order, its manifold advantages, and obvious desirability, with the inescapable corollary that the individual who desires to live in such an environment must do his part toward making it a reality.

(2) God's purpose included the conception of the fatherhood of God and his benevolent purpose for the salvation of all men and the redemption of society. This of course, involves missionary obligation on the part of every Christian who aspires to do the Father's will.

(3) Enlarged life within the man himself. By this we meant bringing to its full flower the latent possibilities of manhood. But no man comes to this full stature of the Christian ideal without manifesting the spirit of Christ in his outreach to the world.

(4) Man's need. We discussed at this point the element of compassion. We felt that the term had often been debased and misused to signify a maudlin sentimentality. It was not this we had in mind but rather a strong and virile sympathy for the spiritual needs of men; something comparable to the spirit of Christ himself.

There was a very brief discussion of possible methods which might be used in realizing our objectives in missionary education. Among these the following were listed.

(1) Missionary Sermons. It was our feeling that the most effective missionary preaching was by the pastor himself and that it was necessary to label it as missionary preaching. What we had in mind was the creation of missionary atmosphere through the nature of the message and type of illustration used and the general character of the sermon and service.

(2) Addresses by nationals and representatives of other races. It was felt that personal contacts of this nature between members of our American churches and visitors from other lands was valuable in breaking down prejudice and creating interest and sympathy.

(3) The reading of missionary books. While it is recognized that men as a rule are not great readers there are those who do read extensively. It was agreed that books of high quality dealing with missionary problems and situations could be advantageously used among men of this type.

(4) Mission study classes. These are usually conducted in connection with a church school of missions and the method is being extensively used and is recognized as exceedingly valuable.

(5) Bible study. New courses are needed and action was taken as indicated in the recommendation below, looking towards the development of missionary lessons in the regular Sunday School Curriculum.

(6) Forums. It is possible to conduct, especially on Sunday nights, discussions of international problems and other kindred subjects of a missionary character. This method has been used successfully in some quarters. Some of the group felt that it should be much more widely used than it has been.

(7) Men's Luncheon Clubs. These meet once a month or at other regular intervals to discuss problems of religious interest after the fashion of Kiwanis and Rotary Clubs in their discussion of economic and human welfare problems.

(8) It was felt that a series of pamphlets on the trend and peril of present racial and international situations would be valuable. These pamphlets should be designed especially to interest men. They should offer a statement that is brief and to the point. They should, of course, be general in character so as to be suitable for use in all denominations.

There was little time for discussion of any of these plans in detail. There are doubtless many other methods some of which have never been used heretofore. Experimentation along these lines would be extremely profitable and the results should be reported to the Missionary Education Movement.

In connection with the Bible Study method mentioned above (#5) the group voted to ask the Missionary Education Movement to approach the International Lessons Committee asking for optional courses on missions for adults as electives in connection with the International Sunday School Lessons.

MOTIVES AND METHODS IN MISSIONARY EDUCATION FOR YOUNG PEOPLE

Report from the Young People's Group at the
Pocono Conference of the
Missionary Education Movement
October 4-6, 1927

Leader: Rev. Milton Stauffer

Secretary: Miss Sadie Mai Wilson

The following objectives were selected for discussion from among a larger number:

- A. A true conception of Christ's way of life - the family ideal.
- B. The unique elements in Christianity, and the contribution of Christianity.
- C. The missionary program.
 - (1) objectives
 - (2) attitudes
 - (3) methods
 - (4) changes
 - (5) Christian movements
 - (6) results
- D. The need of the individual and of groups for the above
- E. Individual action (inventiveness - cooperation)

Motives (of young people themselves)

The following list of motives was regarded as representing all groups of young people - high school, college, and those of limited education. Two or three motives were suggested as being of the negative or undesirable variety, but it was thought that they might have to be met and counteracted if our program is adequate.

Negative Type -

- 1. Materialistic, selfish - desire to "get on in the world" - self-indulgence.
- 2. Critical, disturbing, a desire to shock others.
(A disturbing address more acceptable to them than one of a constructive nature.)
- 3. Desire for change, variety. (May or may not be a non-desirable motive.)
- 4. Desire to be "in fashion" - of the more progressive type.
- 5. Sophisticated, urbane, blasé attitude.

Positive Type -

- 1. Loyalty to Christ's ideal and program of life (Idea of Kingdom of God.)

2. Sharing whatever is good for life.
3. An urge to see things right and fair; to realize the ideal; to introduce correctives; to "open eyes".
4. Self-sacrifice which implies self-forgetfulness.
5. Self-development and fullness of life; self-satisfaction: "being at home in the universe".
6. Adventure; the pioneer spirit.
7. Moral equivalent for war, the Crusader's spirit; against physical warfare, for a moral warfare; a spirit of aggressiveness; promotion of positive Christianity in terms of life itself as well as of belief.
8. Desire to help someone else; to solve world problems.
9. Curiosity - a desire for facts, for information.
10. Reality - a desire for sincerity.
11. Best investment for life.

The Methods to be used were listed as follows:

1. Provide Bible Study:

The missionary spirit and content of the Bible; the family ideal, etc.

Contributions of Christ to our solution of modern problems.

Why I am a Christian, and what I have to share.

How internationalism began, and how God led the people to true international cooperation and service.

How Christ makes possible fullness of life (That is, Christ's contribution to fullness of life.)

Motives which moved Christ as an individual youth.

2. Confront youth with the non-Christian areas of life:

Discover facts about the world, and evaluate them.

Show personal relation (to the individual).

Show what has been done.

Show what might be done.

Encourage personal commitment.

Encourage group commitment.

3. Confront youth with an immediate missionary experience (NOW)

A. Projects through imagination

Literature taking them into an experience abroad, and a project giving them a living experience at home.

Contributions of money, time, books, etc.

B. Projects through personal experience (participation in home enterprise)

(See appended sheet giving suggested projects.)

4. Present the program of the church in the world

Unanswered criticisms
Social problems (war, race, etc.)
Progressive features
Contributions in terms of social life
Interdenominationalism and internationalism
National issues
Essential Christian belief
History of Christianity

5. Religious experiences in different faiths (Not comparative religion)

Adaptations of religions to scientific era
Testimony of converts
Group experience
Unique elements in Christianity
Do other religions satisfy?

6. Present interchurch, international, interracial - cooperation by illustration, and by example (For instance a Chinese and an American discussing together the problem of Christianizing "Western Imperialism".)

The question of HOW.

1. Make missionary education an integral part of the whole religious education program.

In general study material
In special study material
In illustrative material (stories with the right approach for ages 16-25)

2. Use contagious personalities.

Develop an interested, enthusiastic ministry
Cultivate trained, informed, sincerely interested student leaders.
Train missionary-minded teachers.

3. Train a leadership for this among the young people.

4. Christianize news items.

5. Have "retreats" - intensive education groups with projects which are integral and continuous.

PROJECTS SUGGESTED FOR YOUNG PEOPLE'S GROUPS

ages 16-25

I. Cooperative:

I. Cooperative studies: American with foreign born students.

1. Of Movies:

How nations are represented to each other through movies.

What we don't want shown abroad about America.

What type of information do we get about other countries?

Do the news-reels furnish items or information of international interest? (These may be formulated and reports sent to Will Hayes)

2. Of Publications:

A study of "poisoned propaganda".

Do the daily papers publish articles favorable to international good-will or not?

Tabloid materials.

3. Of Religious Organizations:

American and foreign students together visit churches or social settlements with view of analyzing efficacy of sermons, type of theology, effectiveness of the organizations, etc. getting different national interpretations.

4. Several projects were suggested but not really formulated:

A reading project

A critical evaluation of books to be selected for a foreign library.

What young people of other nations think of areas of activity of young people in America.

One great problem was not answered. Interracial, intergroup, and other relationships were suggested, but no real project was found for rural churches where young people have not educational advantages or contacts with foreign students and other groups. Tentative suggestions as to problems of tenant farming, contacts with visitors in mountain schools, correspondence projects, and local race experiences were given. In general, the correspondence project was not encouraged because of practical difficulties which prove it unsatisfactory.

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA
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OBJECTIVES AND METHODS IN MISSIONARY EDUCATION FOR YOUNGER ADOLESCENTS

Report from the Section studying the Twelve to Sixteen Age Group
Pocono Conference of the Missionary Education Movement
October 4-6, 1927

Leader: Miss Ruth Isabel Seabury

Secretary: Miss Marcia Kerr

I. Two major objectives

- . Starting with a list of some ten or twelve objectives, we decided after discussion to reduce them virtually to two for detailed consideration:
 - (1) The basic objective, - the essentials of Christianity are service and love
 - (2) Knowledge of other people, beginning with our own community

II. Preliminary Questions

Some time was spent on one or two preliminary questions, as for example, Shall knowledge motivate action, or action knowledge? With regard to this question it seemed to us that whereas one could not generalize, as a usual thing action motivates knowledge. It was decided that we ought to test this a bit later at greater length.

Some emphasis was laid on the relation between secular education and religious and missionary education. Most of us felt that the group specializing in secular education had gone much further in developing a "bill of fare," - a body of experiment and multiplied illustrations, with, consequently, a more satisfactory result. The intermediate, for example, usually loves school (even when he pretends not to, as a pose) and hates Sunday school. Why? We thought this was worthy of study and that the reason was not far to seek.

It was the consensus of opinion that one must start with a particular group and its needs; that the introduction or point of contact would be sometimes conscious or frank in its motivation, sometimes unconscious, by means of presenting a "tempting bit of bait"; that concrete experience must be introduced wherever possible, and that teachings usually followed from concrete experience. It was voted that a general conclusion lesson or moral would best come as a result of experience in action or discussion of the problem. Problems must be those which the

pupils actually meet in their daily lives. Sometimes a present issue, personal to the pupils may be discussed. On the other hand, when the introduction of such problems would arouse too great self-consciousness it may be better to state them impersonally. Young people often respond more freely to questions in the third person than to those in the second. "How do boys of your age feel about so and so?" is usually better than "How do you feel about so and so?" For example, in Dr. Sailer's Englewood plan, many of the experiences common to the group with which he is dealing are expressed in terms of Tom and Mary, - two problematical young people of the same age as his group, in whose experiences they find parallels to their own.

III. Detail of First Objective

An intermediate should come to a knowledge that the essentials of Christianity are service and love for God the Father and his children everywhere.

1. It was agreed that this should be motivated in practical service experience (The details were not filled in.)
2. Three types of approach were suggested.
 - (a) Principles and teachings. In some groups the approach could be through the actual teaching of Christ.
 - (b) Examples, heroic and concrete. It was felt that the lives of certain individuals demonstrated in a very interesting way the fact that the essential elements of Christianity are service and love. Two suggestions were given:

Girls of this age tend to accept better as an example the life of a girl of the present day and one in their own social sphere. For example, a group of suburban, well-to-do girls will recognize and admire the life of a Mary Antin and would be mildly interested in a Mary Slessor, but with a feeling of remote aloofness which will not establish a belief in the same type of Christianity as workable for them. They will be attracted by a fairly recent graduate of their own boarding school or the college they plan to go to, who has put a life into service and love. Similarly, an industrial group of girls who are themselves working or from working homes, will receive more impetus from the life of a girl of their own status and background, which has been spent in loving service.

Boys of this age will as a rule find more stimulus from an example where the human and athletic interest of their own group is evident, also in the hero whose experience in service and love is being shown.

(c) Life situations

Problems showing needs of the world which can only be met by service and love

Problems of alternative action where two hypothetical individuals such as Tom and Mary are faced with a choice of two ways and where the right solution must be found for them.

Contacts with individuals who have expressed their Christianity in terms of love and service.

Contacts with individuals who need such an expression of Christianity.

Unsatisfactory solutions in life, as for example, the child labor problem, study of which reveals that so-called Christian employers are making life difficult for individual boys and girls and their families. Many cases could be cited here.

Unsatisfactory life solutions or unchristian solutions through which many a young person of this age can get a first approach to this basic objective.

Since time was not available for more adequate analysis of this objective, it was voted to refer this project to a sub-committee with T. H. P. Sailer as chairman. It is hoped that we can secure the cooperation of a number of youth leaders in experiment and observation. There are three general grades of leaders to whom we can appeal - the creative, the adaptive, and the imitative. Some of the first group will be asked to help in formulating projects in missionary education which need special attention, and in drafting suggestions that might serve to guide experimental work. These specifications should be circulated among members of the first two groups who are able to give the time, in order to be tried out with young people of twelve to sixteen. Correspondence should be maintained with all those engaged in this work, and rather full reports obtained of their experience. A comparison of reports should make possible a much richer set of suggestions for projects which could be used by the imitative type of worker. In this way we may ultimately create a new body of literature and program material for this age group, which is at present so insufficiently supplied.

While some of the other groups at Pocono failed to take similar action, it was subsequently voted by the Educational Committee of the M.E.F. that this suggestion be referred to the chairmen of the three standing sub-committees of the Educational Committee with power to plan for project specifications and experimental work in connection with each of the age groups.

IV. Detail of Second Objective

Knowledge of people in our community

How they live

What are their contributions to the world

What are their religions

What are their needs

What are the things that we can do through our own church and community

It was agreed that there are three stages in this project:

- (1) The introduction (what some call "the appetizer")
- (2) The activity or project
- (3) Knowledge which might come as a result, or show itself in the form of a presentation to others

It was agreed that there are seven possible motives:

- (1) To enlarge the horizon and appeal to the curiosity, - something new to be learned
- (2) To prove something
- (3) To try out the democratic ideal in our community
- (4) To meet an actual need, thus appealing to the sympathy or pity motive
- (5) Consciously to serve Christ, or express a Christian attitude
- (6) To find our interdependence, one class on another. As for instance, our relation to the millman, and so forth
- (7) To find justice and see that justice is done in the community

When it came to the methods of carrying out this project in addition to the limited period in the Sunday school hour, it was felt that there were three possible points of contact with the intermediate:

First: School, which we have used in too limited a degree as a basis for church school activity. At many points the church can supplement what is already being given in the way of knowledge in the school. Of this we should make careful note.

Second: Committees and small groups of intermediates which can meet and carry out a specific part of a project more easily than the large department or class can.

Third: Already existing organizations of this age,- Scouts, clubs, Campfire groups, etc.

The introduction of this project it was felt must come from the leader. The outside activity could be carried on by small committees or clubs and the final expression of knowledge and the realization of the implication should come within the church school or department itself.

For project detail it was agreed to take of the seven possible motives or projects, numbers (3) and (4) - the democratic ideal and the meeting of an actual need.

In the former, it was agreed there were three possible lines for intermediates:

First: To find out the depressed or injured groups of a community, or see that the ideal of democracy for all people is thoroughly carried out in their community; whether there are less fortunate groups that might not believe in democracy because of the imperfect way it has been carried out in their lives.

Second: To learn the laws of our community and find out if they are being perfectly carried out, and if they are successful or unsuccessful from the Christian standpoint.

Third: An emergency in the town's democracy. For example, a new group of Americans, just received and unassimilated, who might be made at home; a particularly bad example of race prejudice, flagrant, and to be met in itself just at the time of the project.

With regard to (4), the meeting of an actual need, we listed eight possible specific needs in the community - Good homes, food, clothing, playground opportunities, child care, a Christmas festival, nourishing lunches at school, the specific needs of civic or Christian workers through the organized charities or the church activities.

After listing these it was felt that in general there are three projects possible for intermediates:

A. Reading projects, where through the desire for knowledge, and service as the point of contact or approach, an intermediate may take on a definite project of reading.

- B. An investigation project, in which through individual contact or through studying conditions or through life situations, some conclusion is reached as to the way things are today.
- C. Definite service of the hands, the purse, time or talent.

It was felt that with more time it might be possible to state a greater variety of needs which would relate themselves better to these possible projects. At present all but two would seem to fall into line of practical service. The disadvantage of this project it was felt, was that it led so often to pity as an attitude.

This project also was referred to a committee for further study, to draft specifications and if possible get them before a large number of leaders.

MOTIVES AND METHODS IN MISSIONARY EDUCATION FOR WOMEN

Report from the Women's Group of the
Pocono Conference of the
Missionary Education Movement
October 4-6, 1927

Leader: Mrs. E. H. Silverthorn

Secretary: Miss Mabel M. Sheibley

The group accepted as its task the consideration of the motives affecting women in relation to the missionary enterprise, the objectives toward which to aim, and the method to be adopted in view of the motives and the objectives.

In methods the group recognized that it must face the following problems: that women's attitudes are largely controlled by sentiment; that there is a lack of desire for intellectual adventure; that the missionary society is made up for the most part of older women; that younger women feel that older women are taking out interest in study rather than in activities that there has been a tendency to hold tenaciously to an accepted method.

As a method of missionary education, it was agreed that women should be first reached wherever their interests are: as members of the society, as mothers in the home rearing little children or facing campus problems with their older boys and girls; in reading circles. It was also agreed that the following conditions had been too little regarded: the limited outreach of many women; the tendency to differentiate between home and foreign instead of facing world problems; missionary programs in the past have been based too largely on education for giving; denominational loyalties have kept interests confined; missionary education has not stimulated to the solution of community problems; effective and trained leadership has not been available.

MOTIVE

After a full discussion of the missionary motive of today, the following was agreed upon as influencing a majority of women:

Constrained by the love of Christ for all mankind, to share the blessings, temporal, intellectual and spiritual to be found only in Him.

OBJECTIVES

The objectives in missionary education for women as outlined in the April conference were analyzed, the following being accepted:

I. ON THE INTELLECTUAL SIDE

a. Knowledge

1. The missionary teachings of the Bible and ability to interpret them simply and directly into the language of modern life and need.
2. General knowledge of church and missionary history.
3. Knowledge of the missionary program of one's own communion and its relation to the work of other communions.

b. Insight

Insight into the implications for missions of the finding of Christ's way of life in our present day problems of industry, race, and international relations.

c. Imagination

Ability to identify one's self with the religious, intellectual, and social life of individuals and groups, who need the message of Christ, in one's own community and throughout the world.

d. Sense of values

1. To place true value upon religions and cultures unlike one's own and the highest value upon individual worth.
2. To emphasize areas of life rather than areas of geography.

II. ON THE EMOTIONAL SIDE

Permanent attitudes of sympathy, active goodwill, and a sense of responsibility, with a contagious enthusiasm for the missionary enterprise.

III. ON THE ACTIVE SIDE

a. Self-commitment

A personal experience of Christ, a deepened prayer life, and stewardship of life and possessions.

b. The development of initiative and of habits of growth.

METHODS

The practical methods of attaining the above objectives were discussed, and the following recommendations offered for consideration by the conference body as a whole:

1. That a method be adopted whereby local leaders may be trained in the discussion method, through denominational and interdenominational conferences or institutes.
2. That helps to leaders contain more concrete helps and studies
 - a. Of a type for discussion groups;
 - b. Of a type adapted to needs of women in developing missionary projects.
3. That, whenever possible, mission study be carried on in small circles of the women's missionary society or in small groups and that the work may be more intensive.
4. That the terminology "Discussion Groups" on community, national and international problems" be substituted for mission study when such phrasing might appeal to uninterested groups.
5. That effort be made to plan a series of service projects for mission study texts that can be adapted to the different communions and creating the incentive for research and study.
6. That Missionary Education Movement work out a series of projects on race, industry, and internationalism that will form the basis for study and research on these subjects.
7. That the Missionary Education Movement prepare optional courses on missions for adult women's Bible classes.
8. That promotional departments of the Boards endeavor to humanize the budgets and translate items into projects that can be chosen as alternates for mission study.
9. That programs be enriched by background, bibliography and project resource material and thereby, made more educational.
10. That the production and presentation of worthy missionary dramatizations be stressed as an educational method .
11. That greater stress be placed on missionary reading; that magazines carry more stimulating reviews and bibliography relating to missionary training of children in their home and other related interests.

12. That women learn to evaluate missionary stories and tell them effectively both in the home and in the church school.
13. That women be helped to create a missionary atmosphere in the home and to assume a responsibility for the missionary education of their children.
14. That our mission study be undertaken in the expectation of such spiritual uplift and deepening of the Christian life as are always expected from devotional study.